

HAVRUTA STUDY WITH KOREAN FAMILIES IN THE UNITED STATES

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## ABSTRACT

### HAVRUTA STUDY WITH KOREAN FAMILIES IN THE UNITED STATES

By

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As a pastor, I have been thinking about the church members' life. After wrestling with the issues of why many Christians do not truly follow Jesus, I have concluded that faith education at home is more important than faith education at the church. There are problems not only in faith education, but in communication at home. It is hard to stay positive in situations as these. People cannot understand each other and make a relationship without communication; especially, as Korean Americans in the United States, I saw many difficulties regarding communication between first generation parents, who follow Korean culture, and second generation children, who feel comfortable to follow American culture. There are conflicts and moreover, communication is harder due to the language barrier. While I was pondering about faith life and relationship, I found Havruta, which is the educational method by Jewish faith. Havruta is the method which helps people to communicate by conversation and to perform faith education together. I trained students with this method at church and asked parents to do this at home with their children. There were a lot of developments in the students, because we performed it steadily, and the families who steadily performed it got meaningful results as well. I will explain how to perform Havruta and the process of how the project was going. And through this project, I hope readers develop family relationships and faith education with their children.

Keyword: Havruta, Communication, Conversation, Faith life, Language problem, Korean immigrant families in the United States.

## SUMMARY

Whenever I meet Korean Immigrant Christians in the United States, I find there are a lot more parents who have conflict with their children than I think. When the children are young, there are not many problems because they follow their parents' values, culture and habits. The situations, however, change after the children attend school. The families who have enough conversation do not have many problems, but families who do not do have problems due to the language problem. Children from families with less dialogue have nowhere to learn Korean. For these kids, the only conversations with their parents in Korean are "eat", "study", and "go to bed". They gradually forget Korean, but learn English from school and friends and soon, English becomes their only language. The problem is that most of the first-generation parents are not fluent in English. So, children avoid talking with their parents, or even worse, in some cases, children disrespect their parents due to the language barrier.

Another problem occurs from cultural differences. Most of the children are influenced from their friends and school and they are Americanized, but parents are still Korean, culturally. Their values, behavior patterns and habits are all Korean. So, the conflicts between parents and children deepen. Families who converse a lot reduce this conflict by communication, but there is no solution for families who do not have enough conversation.

In addition, I, as a pastor, saw another problem with church members' walk in faith. I was concerned about why Christians cannot live as true Christians in the world. Especially, when I had a conversation with the youth, I found out that many of the youth did not have any faith education at home at all. Parents easily thought and expected that their children's faith, behavior, emotion, and mind would be changed in good way when they attend church. So they let their

children come to church, but two hours per a week is not enough time for them to be changed. I strongly assert that faith education starts from at home and this is the most important. Children should study the Bible with their parents and watch and learn from their parents how Christian should live. But there is no Bible study and faith education, even worse, no conversation at home, so there is no solution.

In this project, I introduce Havruta which can be a solution about language barrier, cultural differences, and faith education between the first-generation parents and second-generation children. Havruta is the Jewish study method. More than two people pair up and teach each other and learn from each other. It can be performed between friends, husband and wife, and parents and children. There are several ways to do, but in this project, the focus was the children's faith education and resolution about family's relationship, so I gave them light Bible topics and put emphasis on communication. Furthermore, children easily lose their interest with what they do not know. So, they shared about the topics at church first, and then shared with their parents at home. The parents had also been educated about the same topics before they shared it at home.

I found meaningful change in this process. Children really tried to follow what they learn and share what they learned both at church and at home. They showed me positive ways such as helping and encouraging each other. Additionally, they sometimes asked me irrelevant questions, but I kept talking without reproaching, then our relationship developed tremendously. However, I learned that it is important how the parents acted enthusiastically because the families who did not, did not make any progress in their relationship.

Most of all, I discovered that Havruta, a small conversation method, has a big effect through this project. Due to this small conversation, I wish the family's relationship will be

changed and that our children's future will be changed together.

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## **I. Introduction**

### **A. The Research Problem**

There are some problems for Korean Christians whose family immigrates in the United States. First problem is about their faith life and others are about cultural and generational different between parents and children. This project investigates the practice of Havruta as a way of solutions.

### **B. Context**

#### **1. Culture and language difference**

Korean culture is based on Confucianism: there are 8 main laws of Confucianism that Koreans are expected to obey; two of which are related to the family. One of these important laws is Bu-Ja-Yu-Chin(父子有親) which states that parents should be benevolent to their children and children should obey and take care of their parents. The other crucial law is Jang-Yu-Yu-Seo(長幼有序) which rules that there is an order and hierarchy in the young and old. This is even reflected in the Korean culture today and this tradition and lifestyle has not disappeared despite 116 years of Korean immigration to the United States.

Most parents hold these values whether they are living in Korea or in the United States, but this is where the conflict arises because the children living in the United States, nowadays, do not understand these cultural values and expectations that their parents hold and expect of them. This is largely due to the fact that they are more influenced by American culture than the Korean culture. Here, the term “American culture” means that people of all ages and genders can freely

express what they think and feel directly to everyone. Many of the Korean parents who hold to the old customs of Korea expect and ask their children to listen and follow their commands, even if the children's thought or beliefs differ or even oppose that of their parents. Although this unquestioned obedience is expected of the ethnically Korean children these culturally Americanized children do not understand and cannot accept the expectations and expected reciprocation of their norms. This causes there to be lots of arguing and disagreements which inevitably leads the parent and child to hold less conversation in their cross-cultural families. Due to their lack of conversation, parents and children are unable to create a common space to understand each other's culture, language, and faith story.

## 2. Problems of faith education at home.

It is not easy to make a time for conversation nor is it easy to make time for sharing life together if both the parents and the children do not desire nor will to do so. Most working parents are too tired after coming back home from work, so they oftentimes disregard their responsibility as a parent. In the same manner, children are also tired after coming back from school and the desires for both parties fail to be present. Adolescent children much rather prefer to be with their friends than to be with their nagging parents, and the internet helps them to have a relationship with their friends at the comforts of their homes. This is where the generation gap starts to appear.

Faith education should be taught at home by the parents, but the parents do not share any experience of their faith with their children due to the lack of desire and will on both sides. The lack of faith education in the home leads the parents to expect their children to get these experiences at church once a week which is one of the reasons why parents force their children to go to church. However, faith experiences will not be positive if children are forced to go to

church on Sundays for that experience. This is especially prevalent if there is no reading of the Bible or common sharing of the Christian faith at home. This will not be enough support the religious life of children. Even those who have attended church for many years do not know much about the Bible nor how to speak about their Christian faith to others. Furthermore, some say that Sunday school should be discontinued which means that the role of Sunday school becomes reduced and the parents will need to teach the faith education to their children at home.

### **C. Justification**

This project seeks to reunite the family and bring parents and children together for growth in the practice of studying and sharing. The Havruta practice is from the Jewish tradition of studying the Talmud. The practice of Havruta is a helpful structure to bring parents and children together to study and share no matter the subject at hand. Havruta study with the focus on the Bible can help the Christian family solve these kinds of problems that the Korean American family faces today. When parents and children have deep conversations, they can understand each other, including the difference in culture and language. Also, when they study the Bible together and teach each other, they can learn more about the Bible itself as conversations and discussions help people with retention of the topic.

### **D. Audience**

This work will be helpful for those that are involved in religious education, congregational life, and leading faith communities. I am focusing on Korean American families in the United States, especially in Valley Hanaro Church where I attend, but these lessons and methods may be applied to any other family, even to those without a generational and cultural

difference within the family, as a way to provide a structure and as a way to enhance communication within the family or community. The methods will largely focus on sharing and developing faith.

### **E. Theological and Theoretical stance**

Intentional faith development is a very important dimension of all Christian communities. This is particularly important for small groups and for families. Traditionally, when Jews study the Talmud, they use Havruta study. It can be adapted for intergenerative use to provide a useful model for Christian teaching in small groups, in church gatherings, and in Christian homes

### **F. Review of Closely Related Literature**

There are many studies about Havruta study in South Korea.<sup>1</sup> So I refer to some books written in Korean, and some Korean website as well.

*Nobelsang 30% Yudaein Gyuyukui Bimil*[The secret of 30% Nobel prize from Jewish education] is not a published book.<sup>2</sup> It was uploaded to the Korean Havruta Institute website and it was written by a Korean in South Korea, which made it much easier for me to read and much more easy to understand than other sources written in English. This material focuses more on the informative aspects of the Havruta study focused on children specifically. It gives lots of information on the aspects of working with young people.

*Havruta Study: History, Benefits, and Enhancements* is a book that is really thin and

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<sup>1</sup> From now on, the word ‘Korea’ means ‘South Korea.’

<sup>2</sup> “Nobelsang 30% Yudaein Gyuyukui Bimil[The secret of 30% Nobel prize from Jewish education],” Havruta Culture Association, accessed November 13, 2017, <http://cafe.naver.com/talmudkorea/1169>.

small book, but shows the history and origin of Havruta.<sup>3</sup> Also, this book compares between Havruta study and group study.

*Gyohoe Havruta* [Church Havruta] is a book that shows the situation in the Korean church and how to apply Havruta study in this context.<sup>4</sup> I am going to refer to this study often, as the conditions it explains are applicable in the Korean church in the United States, too.

*Jilmoonhanun Gongbubup Havruta* [Havruta, study method of questioning] is a source that shows how to make a question in Havruta and how important to make a question in Havruta.<sup>5</sup> In 2010, there was a G20 summit meeting in Seoul. At that time the United States President, Obama gave Korean reporters an opportunity to ask him anything, but nobody asked anything. The book starts with a statement about why Korean reporters did not ask President Obama questions. This book focuses on the type of questions that Koreans have a hard time asking.

*Havruta Jilmoonnoli* [Playing questioning, Havruta] is a source where the author focuses on children and students and how parents and teachers can introduce Havruta study by asking questions without boring them.<sup>6</sup> It explains ways to help children be more familiar with asking questions, so they think more critically about any given topic, and they learn to think logically.

*Teaching Biblical Faith: Leading Small Group Bible Studies* explains how there are lots

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<sup>3</sup> Aliza Segal, *Havruta Study: History, Benefits, and Enhancements* (Jerusalem: Academy for Torah Initiatives and Directions, 2003).

<sup>4</sup> Sungsu Jeon and Ikyeol Lee, *Gyohoe Havruta* [Church Havruta] (Seoul: Duranno, 2016).

<sup>5</sup> Sungsu Jeon and Dongil Yang, *Jilmoonhanun Gongbubup Havruta* [Havruta, study method of questioning] (Seoul: Lion Books, 2014).

<sup>6</sup> Jinsook Lee, *Havruta Jilmoonnoli* [Playing questioning, Havruta] (Seoul: Gyunghyang BP, 2017).

of ways of leading a religious life.<sup>7</sup> People read the Bible, pray and study the Bible, but the most important aspect is that they are really living as Christians in their daily life. This book suggests how to read the Bible, how to pray individually, in groups, in families and with others. It suggests how a small group Bible study can lead people in a more faithful life.

*Leaving Home with Faith* shares on how, like most youth, the Korean youth have many questions about everything.<sup>8</sup> One of the questions is related to their faith. They often find that teachings from the church and from their everyday life are pretty different. Some youth are influenced by their church, friends and teachers, but for most young people, the biggest influence on their faith, is their parents. This book analyzes young people and tells them how to live like Christians in the world.

*Faith Matters for Young Adults: Living the Faith* shares how many young people and adults do not have answers about the problems in the world.<sup>9</sup> This book is published for Bible study at church and addresses how Christians view the problems in the world. I may use this book for teaching the Valley Hanaro Church youth.

*Real Kids, Real Faith* addresses the difficulty of breaking habits once they are set.<sup>10</sup> There is a Korean Proverb saying “Habit from 3 year old goes until 80.” For young people, parents’ influence on their children is very important. This book details many methods for supporting youth formation.

*Making a Home for Faith: Nurturing the Spiritual Life of Your Children* is about how

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<sup>7</sup> Jack L. Seymour, *Teaching Biblical Faith: Leading Small Group Bible Studies* (Nashville, TN: Abingdon Press, 2015).

<sup>8</sup> Elizabeth Caldwell, *Leaving Home with Faith* (Cleveland: The Pilgrim Press, 2002).

<sup>9</sup> Abingdon Press, *Faith Matters for Young Adults: Living the Faith* (Nashville: Abingdon Press, 2006).

<sup>10</sup> Karen-Marie Yust, *Real Kids, Real Faith: Practices for Nurturing Children's Spiritual Lives* (San Francisco: Jossey-Bass, 2004).

many kids follow and imitate their parents' patterns, because the biggest influence for children is made by them.<sup>11</sup> It discusses that the parents need to heed their behavior and language at home. Children watch how their parents treat other people, how they pray or not, and how they are acting in faith or not. The author gives guidance to parents who wish to support the spiritual formation of their children.

In *Religious Education of Boys and Girls* there are lots of things that influence children.<sup>12</sup> Adults should strive to make a positive influence on children at church and home, as well as through the media. Havruta uses these kinds of influences to enhance positive influences.

*The Handbook of Spiritual Development in Childhood and Adolescence* analyzes the spiritual development of children in many aspects, such as scientific, neuropsychological, ethnic and cultural view.<sup>13</sup> It details how children and youth can be supportive in their spiritual development.

*Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening* talks about how listening as an essential method in communication as a whole.<sup>14</sup> It is said that the most powerful communication method and pattern begins with simply listening. The authors discuss the different listening skills and how to enhance those skills.

*Jilmoonni Salaitnun Sooup*[Living question in class] goes over the traditional Korean

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<sup>11</sup> Elizabeth Caldwell, *Making a Home for Faith: Nurturing the Spiritual Life of Your Children* (Cleveland: Pilgrim Press, 2007).

<sup>12</sup> Werner G Jeanrond and Lisa Sowle Cahill, *Religious Education of Boys and Girls* (London: SCM Press, 2002).

<sup>13</sup> Eugene C Roehlkepartain, *The Handbook of Spiritual Development in Childhood and Adolescence* (Thousand Oaks: SAGE Publications, 2006).

<sup>14</sup> Larry Lee Barker and Kittie W. Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening* (New York: St. Martin's Press, 2000).



pedagogy and how it is focused on the teaching.<sup>15</sup> In class, the only person who talks is the teacher. Students rarely ask questions: students usually have questions but they do not ask them because they are influenced by the Korean culture. Teachers need to help them to ask questions. When students freely ask questions, the class comes alive and becomes transformative. Creating this kind of environment is more than possible.

*Faith at Home: A Handbook for Cautiously Christian Parents* talks about how as Christians, we know that believing Jesus is not just about reading the Bible or going church on Sunday.<sup>16</sup> True Christian living is following Jesus in our daily life. Parents want their children to live as a true Christian, too. The beginning of a true Christian is not at church, but at home. Children learn a lot from their parents, so we need to be faithful at home with our teachings.

## **G. Method**

This study will be conducted with the children and parents whom are members at Valley Hanaro Church. The church located in Los Angeles County and has about 20 Korean American youth members. English is their dominant language and although the majority of them are able to understand bits and pieces of Korean, they rarely speak it.

First, I will introduce this project to senior pastor and youth pastor. Then, I will recruit people to join this class. The groups for Havruta Study may include youth of ages between 11~13 with their parents. I will inform them that I am doing research for my Doctoral program and let them know that their names and their personal information will not be used in my research. Second, I will lead youth in a session of Havruta study at church so that they can

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<sup>15</sup> Hyunsup Kim, *Jilmooni Salaitnun Sooup*[Living question in class] (Gunpo: Hangukhyupdonghaksubcenter, 2015).

<sup>16</sup> Wendy Claire Barrie, *Faith at Home: A Handbook for Cautiously Christian Parents* (New York: Morehouse Publishing, 2016).

understand and experience how to practice Havruta at home. Third, I will also train their parents aside from their children, and allow them to understand and encourage the practice of Havruta at their homes. This project will be designed for three or four weeks of study and practice. Lastly, I will interview the participants at the end of the session for feedback. This summative exercise will seek to determine if the study made a difference in (i) their spiritual journey (ii) their relationship with each other, (iii) and their knowledge of the Bible.

## **H. Scope and Limitation**

There are many types of Havruta study. Some people do Havruta by having a conversation, questioning, discussing passionately, while other people are teaching and listening to each other but in this project, I will demonstrate how to use Havruta as a tool for study and conversation. For this study, I am limiting the participants to those who will volunteer from Valley Hanaro Church.

## **I. Detailed tentative outline**

### **1. Chapter 1 – Introduction and Problems**

Chapter one will deal with the cultural life of Koreans and Korean Americans living in the United States of America. Korean culture is a lot different from American culture and many studies argue that there is a Korean-American culture that is a wide scale of identifications. Most of the adults live in Korean culture, but their children usually based in or in between Korean and American culture. This makes family have a hard time to understand each other. The difficulty I understanding one another also affects the faith life outside of the church, which is important not only for Koreans, but also everyone. There are lots of books to explain about how to live as a

Christian and how to help our children to live like that.

## 2. Chapter 2 – Faith Development

Chapter two will examine the role of Christian Education and intentional faith development. I will explore Havruta as a model for discussing the Bible. The Havruta study can be a model of study that can help Korean and Korean American Christians communicate with each other, respect each other, and learn about the Scriptures as well as their own faith journey. I will explain what the Havruta study is, how to perform it, and what benefits drive from practicing it. I will especially focus on three important components of Havruta; teaching; listening; and, asking questions. These three key elements can help people solve problems. The Havruta study is based on conversations, which will allow the parents and children to have space to grow to be better understanding of each other. It is also an effective method for studying the Bible in a more deep way.

## 3. Chapter 3 – The Practice of Havruta Study

Chapter three will describe the project where the Valley Hanaro Church youth will meet every Saturday for Bible study. Instead of teaching them in the traditional way that we usually follow through with, we will use the time to practice the Havruta study methods. This will also be the place where I will encourage them to practice the Havruta study at home with their parents. After several weeks, I will have a dialogue with the young people to understand how the process is evolving.

## 4. Chapter 4 – Conclusion

Chapter Four will be a presentation of my findings and my conclusions. I will describe how to use the findings of the project and suggest the steps to follow.

## II. Havruta

These days, one of the biggest topics and issues in the Koreas community is communication. For the complications of the Korean and Korean American culture that I mentioned above, it has been difficult to properly communicate between other people in Korea. There is not much mutual understanding.

There are some episodes which contribute to this communication problem. Several years ago, a South Korean airline had an accident. The airplane was exploded when it failed to land. The co-pilot knew there was a problem with captain's driving, but the captain was a senior and older than him. As a result of abiding to one of the 8 Confucianism laws of respecting and silently obeying the older and higher-up of the hierarchy, the co-pilot remained silent although he knew both what the captain was doing wrong and how to fix the problem. Now, because of this incident, Korean airline trains their pilots to talk to each other when they find any problems even if the captain is a senior.

In recent days, there was a big problem in Korea with a mishap that originated from the communication problems within the government. The former president was impeached and a new president, President Moon, replaced with the slogan "communication." For the sake of better and more efficient communication within the government but also between the government and the civilians, President Moon's government opened a homepage on the government site and named it "People's Petition."<sup>17</sup> The government said they would answer if the people asked. So, if any topic gets two hundred thousand recommendations within thirty days' time, the ministers, the president's chief secretary or the president's special adviser would

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<sup>17</sup> "People's Petition," Republic of Korea Cheong Wa Dae, accessed March 8, 2018, <https://www1.president.go.kr/petitions>.

respond to the recommended topics. Like this, the importance of communication started to rise and receive attention in South Korea.

One thing that is important to note in this study is that the Korean traditional education system, which is still practiced in South Korea today, is a one-way education where the professor or the lecturer talks at the student with little to no student involvement. This chart shows that the average number of students in one class

Year	Elementary	Middle	High
1999	37.3	35.6	49
2000	37.3	34.5	45.4
2001	36.9	33.9	42.4
2002	36.2	33.5	36.1
2003	35.6	33.4	34.7
2004	33.9	34.3	33.8
2005	32.7	35	33.5
2006	32	35.3	33.2
2007	31.2	34.9	33.7
2008	30.2	34.7	34.4
2009	28.9	34.4	34.8

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Not too long ago, in the year 1999, one high school teacher covered about fifty students. Although the gap in the number of student to teacher ratio is shortened these days, the gap is still present. It is impossible for one teacher to answer every student's questions which is the reason

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<sup>18</sup> Eomki Dong, "Students changing fact per class in Seoul from 1999 to 2009," accessed March 8, 2018, <https://blog.naver.com/eomkidong/110075446621>.

why the only person who gets to talk in the class is the teacher and many questions go unanswered. Students do not have the opportunity to speak aloud in the typical classroom setting. If students try to ask something to a teacher during the class, the teacher may be disapproving. The other students will often think he is boasting because, the student that speaks up and asks a question is viewed to be placing himself or herself and his or her needs to receive answers above the rest of the students' needs and desires to also receive answers. These kinds of cases are prevalent and the miscommunication has become a big social issue from the people of all ages and social statuses from the president to children and from the environment of home to work and from pastor to a layperson. Havruta education can be one of the solutions to this problem of miscommunication, because Havruta education relies on developing communication skills.

#### A. Definition

Havruta, (it is also called "Chavrusa") is a way or practice of study. This is from the Jewish language: Haveru means "friendship or companionship." "In the Havruta education, a friend means a person who teaches and learns each other."<sup>19</sup> This means that listening to one another and talking to each other is very important in the Havruta education.

"Rooted in Jewish culture, Havruta is the dominant strategy for textual higher learning where pairs pour over texts slowly to decipher and argue about the meanings of a given topic with each other."<sup>20</sup> When the Jewish study Talmud, they do practice the Havruta study with a pair and they learn from their partner.

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<sup>19</sup> Dongil Yang and Jungwan Kim, *Julmunhago Daehwahanun Havruta Dokseobeop*[Method of Havruta for questioning and conversation] (Seoul: Yemoon, 2016), 24.

<sup>20</sup> Rebecca Shargel and B.P. Laster, "Partner Learning (Havruta) for Close Reading Comprehension," *English Journal* 105, no.3 (January 2016): 63.

## B. Origin

For Jewish people, changing any word in the Torah is prohibited. They should keep everything that the Torah says and they try to live their lives following the Torah but there are many different interpreters between rabbis. (Sources and commentators are known as Mishnah, Gemara, and Talmud.) In the past, physically writing down these collections or keeping physical records of these collections was prohibited and the only way these collections could be passed down from generation to the next generation was only available orally. The Jews utilized Havruta for sharing the wisdom with their children. Also, because most of the rabbis lived in cities, there were very few rabbis in the countryside and in these regions, there was a greater need for the practice of the Havruta study.

An important Bible verse for Jews is Deuteronomy chapter 6 verse 6 to 7. “6. These commandments that I give you today are to be upon your hearts. 7. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.”<sup>21</sup> This is a commandment from God, so teaching their children with Havruta education is not an option, but an imperative. As I wrote previously, practicing the word of God from these collections are very important for the Jews.

Jesus also used the Havruta method. When he was 12 years old, he went to Jerusalem for a coming-of-age ceremony. When his parents found him in the temple, he was doing Havruta with teachers for three days. “After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.”<sup>22</sup> Jesus was listening to them and asking the questions. This is an example in the scripture.

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<sup>21</sup> Deuteronomy 6:6-7 (NIV).

<sup>22</sup> Luke 2:46 (NIV).

In Korea, many Christians are doing Q.T which is having a “Quiet Time” with God. They read Bible verses at an appointed time but sometimes, reading is not enough, because people are able to read the Bible without critical reflections. So, according to Jeon, “True QT should be self Havruta.”<sup>23</sup> A person should not just read the Bible but ask oneself about what the Bible says to him/her and ask oneself about how to use and incorporate what they learned from QT, what God spoke to them about, and apply it to their lives to make it more meaningful and to reflect the Bible in their daily lives.

Jews have a perfect time to do Havruta study with their family and that perfect time is on the day of the Sabbath. Jewish families gather on Friday night, and they eat together and have conversations. For non-Jews, other opportunities need to be agreed upon and made which is why we should choose the appointed time and do Havruta with our children.

In this way, Havruta study originated from the Bible and has many benefits. Not many churches study scripture this way. Havruta is rather more performed and exercised outside of the church. So now, we should recognize that Havruta study derived from the Jewish tradition, and provides an opportunity for churches and formulates at home. Applying and adopting the method Jesus himself used is a good habit to build as a family and as a church.

### C. Setting the stage and pairing up.

Havruta study can be performed anywhere and everywhere when two people decide to come together to study and practice it, and students do not have to face only forward, but face each other or sit in a circle wherever they want. This is the reason why Jewish libraries are so noisy and hectic, because Havruta study encourages dynamic study of the Torah that requires

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<sup>23</sup> Jeon and Lee, *Gyohoe Havruta* [Church Havruta], 9.



conversations and noises.

Koreans tend to have a hard time looking into or at another person's eyes. Looking straight into a person's eyes is considered rude or disrespectful. People higher up in the hierarchy can choose to look into others' eyes and people of similar standing may look into each others' eyes but a person of a lower hierarchy looking into the eyes of a person higher than them in the hierarchy is very disrespectful and can be a source of social shame. When students sit on opposite sides, facing each other, they should look at each other and one student usually gives in and looks down or away. Some thought that it would be better if the people sat beside each other but it would not be good both because, Havruta is a mutual communication conversation and requires active attention rather than a passive one. So Jinsook, who is an elementary school teacher in South Korea, developed a great setting. Students sit not next or opposite side, but diagonal side.<sup>24</sup> Students have fewer burdens from it and can be disarmed, so they are able to have more talking and actively conversation.

When Havruta is performed at home as a conversation, the setting is also important. A Western-style meal is a course meal which contains appetizer, main dish and desserts. Mealtime usually takes longer, so they could have a longer time to talk. But in Korean culture, Koreans put all the dishes on the table at once and eat all together. Comparing to Western meal settings, the Korean meal setting has a shorter and smaller time gap to hold conversations. Also culturally, Koreans should not talk when they eat. That is because our main dish is rice, and eating rice can be easily popped out from our mouth when we talk. Koreans are famous for their quick temperament.. The Korean impatience also shows in their meal styles. They prepare the meals quickly, eat quickly, and clean after the meal quickly. Time sitting around the table is less than 20

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<sup>24</sup> Lee, *Havruta Jilmoonoli* [Playing questioning, Havruta], 72.

minutes. For a family who wants to do Havruta around a table, they should set up rules such as preparing a meal and cleaning up together by not limiting the work to just Mom or the women of the household but try to sit in the table at least 30 minutes. Character is hard to change and impatience is an area Korean can grow in.

Teachers should know about the students personally when making the pairings. According to Holzer and Kent, there are four standards which are “Pre-knowledge, Experience, Gender/culture and Character/Personality.”<sup>25</sup> In Havruta education, it would not be good that one student controls all situations. If one student with higher level knowledge and experience dominates a conversation and talks alone, that Havruta study is undesirable. Every student should have a similar amount of chance to talk. So when they are paired up pairing students with a similar level of knowledge and experience. Also, a balance for gender and culture is quite important. Koreans culture is based on Confucianism which means that one of the 8 laws is that the person from the other gender over seven-years-old must not sit in same space. It is not really a strong virtue these days, but some people still have this idea and still practice it. Thus, Koreans can have a hard time talking with people from the other gender but people of the same gender comfortable talking to each other; this also same with the students. Personality is important and dynamics is also very important. In a conversation between two or more Koreans, the general rule of thumb is that, one person, who is usually the oldest, tend to lead the conversation. It is even more evident when extrovert and introvert people pair up together. It may end up being the case where the extrovert talks alone and the introvert add very little to the conversation or end up just listening to the extrovert. Making guidelines would also be helpful. Guidelines such limiting one to 30 seconds or encouraging one to talk at least 30 seconds; this can take place in intervals

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<sup>25</sup> Elie Holtzer and Orit Kent, *A Philosophy of Havruta: Understanding and Teaching the Art of Text study in Pairs* (MA: Academic Studies Press, 2013), 82.

in repetition.

When Havruta study is performed between a student and a teacher, the situation is different. Usually a teacher is more knowledgeable and experienced so the teacher mostly helps and guides the student in forming questions and acquiring answers or solutions to allow and let the student learn and practice leading the conversation.

#### D. Methodology

Depending on people and teacher, the methods of doing Havruta are flexible.<sup>26</sup> But generally 1) read a text, 2) articulate, and 3) think deeply. When students read a text, it would be better to read out loud, because reading aloud allows people to understand easily, especially children. Also, after reading, they can explain or summarize the text to each other, because explaining or teaching other helps a person who is explaining or teaching understand and remember the text more. Their obligation to teach a material stretches them to fully understand the material in order to be able to teach that material. There will also be times when a text should be re-read several times, especially if the material is difficult to understand. When students articulate the text, find the explicit and implicit meanings from the text, and think deeply, they are able to ask each other questions relating to or extending above the given reading. Forming questions allow people to think more deeply about the subject matter and due to the questions, partners are able to have a chance to think and delve into what they have not considered about yet.

When Havruta education is processed between parents and children, the parents lead their children to ask the meaning of the words spontaneously. Children do not really know the

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<sup>26</sup> Segal, *Havruta Study: History, Benefits, and Enhancements*, 4.

meanings of many of the words, but through asking in search for the meaning, they can understand more about not only words' meanings but the entire sentence and the entire paragraph's meaning, and context included as well. Many Korean words are derived from Chinese which makes some words pretty difficult to know, but adults are able to guess what the words mean, because they've been educated to know Chinese, but their children do not have this skill simply because they were never taught. Making questions with their children can allow the children to learn many words as well.

When students study together, they listen and talk together. It allows them to make new ideas. When more than two people study together, there usually is a less-skilled student and a more-skilled student. The less-skilled student tends to listen only, while more skilled student speaks and explains more. According to Shargel, "Less-skilled readers can benefit from hearing more fluent readers as their comprehension is boosted by hearing the inflections and smoothness of their partner's reading."<sup>27</sup> At the same time, the skilled reader is challenged to articulate their understanding in a manner their partner can understand. Whether you are the more-skilled or less-skill in speaking and listening, students can learn lots of skills from each other. Also if students take a turn to speak and listen, they are able to have a chance to learn more from the other perspective or experience.

In this project thesis, Havruta study is performed as follows

- ① Reading
- ② Explanation
- ③ Listening

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<sup>27</sup> Shargel and Laster, "Partner Learning (Havruta) for Close Reading Comprehension," 65.

#### ④ Questioning

##### 1. Reading

When one reads a text, one can read it out loud because people can more remember and understand more when they do read it aloud. If you read a book only with your eyes, you only use vision sense, but if you read out loud, you use two more senses; both the senses of touch and hearing. That is why an elementary teacher usually asks students to read aloud. Holzer and Kent mention that, “as each reader lends her own voice to the voice of the text, she makes it audible in the Havruta exchange and her and her partner can become attuned to its details.”<sup>28</sup> Hence, reading aloud helps not only for readers but also for listeners to understand more.

##### 2. Teaching and Explanation

Teenagers may have a problem with concentrating. In South Korea, class time in elementary school is for 40 minutes with a break every 10 minutes. Class time for middle school is 45 minutes, and for high school, 50 minutes of class time is given to students. Concentration for young people is difficult, and 45 minutes is a long time even for adults.

In South Korea, one class usually has around 30 students. Though this means one teacher should cover 30 students, it does not seem to be possible for one teacher to cover 30 students and teach everything in 45 minutes. That is why the Korean teaching style is limited. Lessons and information only comes from teacher to students. Students are not expected to ask any questions, they are actually expected not to ask questions and waste time. Some students can

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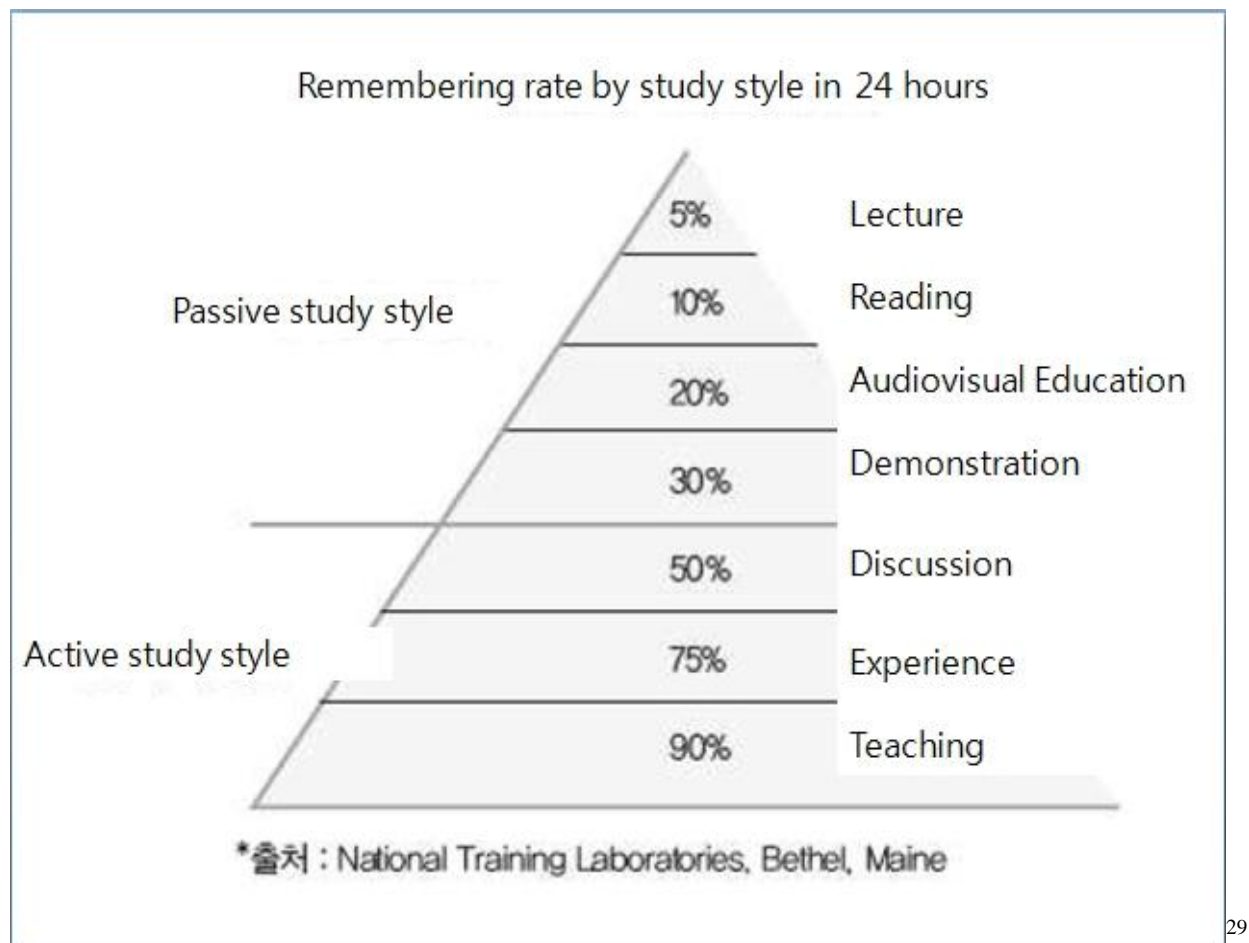
<sup>28</sup> Holtzer and Kent, *A Philosophy of Havruta: Understanding and Teaching the Art of Text study in Pairs*, 99.

focus on the class well and study hard even though there are no questions, but many of them are not able to do as well as the few and require more involvement.

Genuine learning is not achieved by listening only. This is because listening without focusing on is useless. For example, though this is the negative heart of the student's will to not study, students will get nothing if they play a game with a cellular phone during the class or listen to music using their earphones in class. And the result in class without concentration is the same as this.

When students practice the Havruta study in this class situation, they have the responsibility of ownership in participating in the class activities. If 30 students prepare a study together for a group project, it may not be the case where everybody participates in class and prepare lessons together because they may often shift their workloads unto other group members. Although this may be the case often times, if students are limited to only two people per a group, they will be pushed to study together and they would mostly participate in the study and prepare the lessons together and pretty evenly. This is why it would be better to form the number of a group with less than 4: if there are too many members in a group that does not want to participate, a few students will take control and carry the work load of the group but if there are less people in a group, the balance and push or workloads will be likely to even out. Thus, in this study, all of the students will have an equal opportunity to speak and explain about a topic which will and should push and encourage them to prepare and study for, at least, their section of the group project topic or study.

Also, as mentioned previously, when people teach one another, they are able to remember more of the content and for a longer time than if they studied in any other style of studying. For example, see the chart below.



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The chart above shows the level and percentages of how much people have been retaining their study topics and will be retaining their study topics after 24 hours depending on study style. According to the experiment, people are only able to remember roughly 5% of the course material when they just attend a lecture; please note that many of students are included in this group including students of different methods of learning intelligences. Roughly 10% of the course material was retained after they read their book, roughly 20% of the course material was retained when they received an audiovisual education, roughly 30% of the course material was retained when the professor demonstrated the given topic, roughly 50% of the course material

<sup>29</sup> “The Learning Pyramid,” National Training Laboratories. Bethel, Maine, accessed Feb 14, 2018, <https://www.educationcorner.com/the-learning-pyramid.html>.

was retained when they discussed on the topic of the course, about 75% of the course material was retained when they personally experience what was taught, and about 90% of the course material was retained when the students taught others on the subject matter. Through this experiment, we are able to see that students are able to retain most of their course material when teaching others and that this is an outstanding study style and method comparing to other methods. The fact that they were able to remember 90% of the course material means that they are able to remember almost everything that was important in the class.

We are able to connect the dots of the results and say that students do not easily forget what they learn when they study using more of their sense and learning intelligences, including kinetic, audio, visual, physical, verbal, and more. In other words, students can remember more if they use more sense. This is one of the reasons why we ought to practice the Havruta study and read a given text out loud; reading aloud requires many learning intelligences. When students read out loud, they use their sight and they are able to exercise their visual intelligence, by reading it aloud, they hear the text they are reading, they are reading it to themselves and they are able to exercise their audio intelligence, and as they speak aloud, they are using their facial muscles as well as their core muscles that control their posture and they are able to exercise their physical intelligence. Sometimes, simply attending a lecture do not require using any of these senses and intelligences. Some students may just come to class, sit for an hour and go home. Some may even not listen to the lecture but sleep in class. What can be retained from in this class? Although the fault would be at those unwilling students for not desiring and pursuing education, but I believe that it is also the teachers' responsibility and duty to increase the students' aptitude by making the class more fun and making the educating process more effective. Also, humans can be forgetful. If students do not write down notes during the lecture, consider the topic, nor



discuss about it, 95% of the information from the class will be gotten by the time 24 hours has gone by. There were many trials to raise this percentage of the lecture style teaching and learning method in order to find the optimum for retention. Teachers in the experiment used an audiovisual material in class, especially in elementary schools, to see the true retention percentage of at the best of lecture styles. To pull this through, the teachers invested lots of time to make power point presentation with capturing and relevant visuals and audio clips to match and aid the lesson at hand. Even with all of this effort, it would be difficult to say that any of the lecture styles were successfully retained over the average of 5% content.

As mentioned in the experiment above, the South Korean teaching style is very limited in the lecture based style, which is present in both teacher to student dynamics and parent to child dynamics. Students rarely have the opportunity to speak during class time. Even in South Korean universities, it is rare to speak in class, but Havruta education method gives the students the opportunity to teach and speak to another partner, even in the presence of large student numbers in the class.

Another benefit of the Havruta study is that it has many uses that can be more applied in church settings. Many Christians face the problem of living as a Christians in their worldly surroundings and fleshly desires. In living as a Christian, the first thing the Christian needs to do is remembering the Bible verse of the week or at least that week Sunday's sermon. When I asked several people at Valley Hanaro Church if they remembered last Sunday's sermon, some people vaguely remember a couple main points, but most of them remember little to nothing from the sermon, not even the title. Some church members at Valley Hanaro Church have a group meeting discussing the sermon, but most of them end up not talking about relevant points of the sermon. When people do something with the sermon, whether it would be reviewing or considering, they

are able to remember more than those who chose to do nothing with the sermon and what was revealed to them. That is why lots of people do not really understand and remember what they listen to a sermon. Also, they do not practice the things they have learned during the service in their life, because they just come to church, sit in a sanctuary, listen to the lecture, and go home. As the chart above shows, the percentage of retention in the listening and visualizing is only 5% after 24 hours' time and this percentage decreases and gets worse after 24 additional hours. If everyone practices the Havruta study at home in the context of preaching, all of the participants will be able to remember and retain more of the Bible. In a Methodist church, cell meetings are vitalized especially in the Korean church. Cell group members meet every week, on a weekday and do service together. Usually, one of the members becomes a leader and he/she does a sermon or a message to preach over the rest of the group. But as a layperson, doing the actual preaching is not easy and it often does become a burden for the person leading the group in actuality. If they practice the Havruta education method in the cell meetings on the topic of what was preached that Sunday, the leader can take a load off of his/her mind, and every member also has an active chance to speak their minds and experiences or even conviction they felt during the service. They can remember and know more about the Bible as well as how the Bible comes to life in the lives of others around them.

### 3. Listening

Conversation is important in human life. Humans are social beings and cannot live without having social relationships with others and the best and only way to hold and build relationships is through communication. Conversations, which is the mainstream way to communicate, has two essential elements: one is speaking and the other is listening. If there is

speaking without listening, it is not a conversation because it would just be informative and non-responsive. Listening is an essential part of conversations. It is a fact that people want to be heard when people speak and we feel comfortable and desire to be sympathized by the listeners when we share our experiences and beliefs. Then people open their mind to a person who is listening and recognize them and a true conversation starts. In a pastoral counseling and care field, a counselor should be listening to the speaker that came to seek help, rather than speaking to them. Also listening seems easy, being a good listener is not. Generally, people think they are a good listener, but when we really have a conversation with others, we can often see that it becomes a game of waiting for the opportunity to speak one's own thoughts rather than listening to and building on each other's ideas. If you are not familiar with the topic or you are not interested in the topic, you would have a hard time focusing on that conversation. Not only should you really focus and actively listen to the other, but you should also be mindful of the way you respond and react to their words.

These days, many Korean American students try not to share their thoughts with Korean adults. Culturally, children ought not to speak up unless called upon and adults try not to listen to young people and this is where a separation starts between parents and children. If parents listen to their children and converse, even if their thoughts and beliefs are different, there would be a conversation. When in healthy conversation, people of different ages are able to take turns speaking up and listening, many Korean parents do not listen when their children speak and react negatively to their children's desire to speak up and converse by oppressively talking down at their children. The parents should practice listening first because that is where the conversation starts.

In this world, most people value eloquent speaking as higher than the ability to listen well: they want to be an eloquent speaker or an orator. Parents still want children to become good speakers. When we turn on the TV, there are many programs about speaking and more emphasize oral skills than listening skills. That is why listening is difficult for us. We need to practice listening. It is especially effective to write down and take notes what you listen, as it can easily be forgotten. People can only remember 10% of the content twenty-four hours after they listen to it.

According to Larry and Kittie, there is a term “listener preferences” which means people have their own styles of listening.<sup>30</sup> They explain the term listener preferences.

Listening preferences are determined by how, where, when, who and what types of information we like to receive most from others. The way we choose to receive information includes whether or not we find it easier to listen to others on the telephone or face-to-face and how we prefer messages to be organized. Some of us prefer to listen in outline form; others of us like speakers who include interesting stories and examples. Most of us also prefer particular locations for listening; some of us listen best when in comfortable surroundings, and others listen best in more formal setting. Some of us are morning people, while others are better listeners in the afternoon or evening. We also have likes and dislikes about the types of information we most like to hear presented. While some find it easy to listen to technical data, others may find it too dry or boring.<sup>31</sup>

When people grow awareness to the types of listening skill they have, it would be easier for them to find out how to improve on their listening abilities. The Havruta study practice requires developed listening skills, especially for a parent who is performing Havruta study with their children. It is more important for parents to listen to their children than to talk at them

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<sup>30</sup> Barker and Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening*, 19.

<sup>31</sup> Barker and Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening*, 19.

because of the goal of the Havruta study which is to let the children think and find the answer on their own as their critical thinking skills increase. Therefore, allowing the children to speak more is a required investment and the parents can encourage their children to speak with careful and active listening.

The gestures of the listener and their manners of responses are important. When people speak, they constantly check for the listener's attitude and response. The posture of the listener has a large effect on the speaker's confidence, emotion level, security, and even the content of what is shared, therefore, the listener should be careful to show their reaction. Listening is not just listening from the speaker's point of view, but it is talking without making any sounds and communicating with the bodily language. Speakers will notice when listener shows their feeling such as nodding their head, smiling, and knitting his/her brow. It is also important to express in manners of a sympathetic response and re-ask what they are talking. It shows that the listener is closely paying attention to the speaker and that the content of what is shared matters. These actions make the speaker be more excited to speak more.

Also, there are several ways to be a good listener. When a listener does not understand what the speaker says, they should ask for the speaker to repeat or restate what was shared, this would be to clarify, or sometimes, the listeners can ask for the speakers to give an example. Then, the speaker should check on their understanding the listener's intake by going over the main points. One of the reactions is "Feedback," and the listener should give feedback.<sup>32</sup> There are couples a of ways that feedback can help a speaker. First, feedback shows that the one that speaker talks to is listening and understanding well. Sometimes feedback shows that a listener is

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<sup>32</sup> Barker and Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening*, 169.

on the same page and following through with what is shared. Also, positive feedback makes the speaker speak more and better, when the speakers read that the listeners are agreeing with the speaker, they grow in excitement and can start to speak more. Furthermore, feedback makes people think more and again and sometimes fix wrong ideas.

Good feedback should be clarified in detail and should be consistent. If a speaker does not understand the feedback, this feedback would be useless. For example, when I perform the Havruta study with the youths, and I just say ‘good job,’ about their statement, it just makes them feel good, but if I say, ‘I have never thought about your thinking about heaven. Can you talk to me more about it?’ it would help them to think more.

The problems emerge from negative feedback. People usually feel bad when other people say negative things to them. They feel like they are attacked. A person who gives feedback should be careful about their response and try not to be too emotional. Also, a person who receives the feedback should try not to take negative feedback personally, but take it in a way where they can grow.

Larry and Kittie suggest three strategies of feedback. The first feedback strategy is “dampening.”<sup>33</sup> Some people are easily heated and when they are heated, they tend not to listen to others. It happens a lot to children. When we have a conversation with those kinds of people, we should listen until they speak out all of their thinking. We sympathize with them rather than responding with negative opinions. Sympathizing with negative opinions makes them get more heated. The second strategy is “redirecting.”<sup>34</sup> In a general conversation with a friend, it would not be a problem to have a conversation on any kind of topic, but in any kind of meeting which

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<sup>33</sup> Barker and Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening*, 180.

<sup>34</sup> Barker and Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening*, 182.

has a special purpose, like company meeting, people have to focus on the topic. We, as the guide to the conversations, should help them to come back to the topic. We should be careful to use this skill because it may seem like we are cutting off what they are saying. At the same time, we cannot let the meeting go out of topic. Larry and Kittie give several ways to go about it. “Ask questions to get the group back on track. Frankly explains that when the topic has changed in direction, hat we should summarize what has been said, thus far, and restate the original topic as a reminder.”<sup>35</sup> Redirecting is also useful when you change a topic to another topic, but it would be better to change the topic by talking naturally than to direct it. For example, if your friend says that “I don’t like that company’s products. My washing machine broke down yesterday,” you are able to say that “Oh, really? How about the computer that you bought last week? Does it work well?” If you say “Let’s not talk about it,” your friend would be angry. That is why we should not talk directly. The third strategy is “blocking.”<sup>36</sup> If you do not have time, you should use the blocking skill. Larry and Kittie mentioned four ways. “Stand up and push back your chair, look at your wristwatch, you can ask the person if you could talk later or you can tell the person that you are running late.”<sup>37</sup> The first two seem to be rude, but the third and fourth seems to be fine if done politely. If you do not show your feedback or reaction, it is not a conversation, and a good conversation has a lot of good interactions. The Havruta study is a two-way communication and according to the way of listener’s listening, the speaker speaks more and thinks more.

Parents should use these skills not only while they practice Havruta with their children, but also in every general conversation they hold. Many times, children will feel powerless or

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<sup>35</sup> Barker and Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening*, 182.

<sup>36</sup> Barker and Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening*, 183.

<sup>37</sup> Barker and Watson, *Listen Up: How to Improve Relationships, Reduce Stress, and be More Productive by Using the Power of Listening*, 183.

weak to reach a goal or get an answer. Even though they cannot form an answer quickly, the parents should be patient and wait for them. But, generally speaking, Korean parents give an answer immediately to children because of their impatience. Several years ago, I saw a video about different teaching style between Korean parents and Western parents. They performed an experiment that teacher gave questions to kids and parents stayed next to the children and they watched what parents did. Even though the children were stuck in some question, the western parents waited until their children were able to find the answer by themselves. On the other hand, when the child was stuck on the question, the Korean parents immediately gave them the answer. Even though children get an answer, they do not know the ways of how they can think for themselves and get that answer. So when children have a similar problem or question later, they have a hard time getting an answer again. For a person who is starving, we should teach him to fish rather than just giving him a meal. Learning fishing starts from thinking and parents' careful listening makes children speak, think, and analyze more. Parents should use this powerful skill.

#### 4. Questioning

When I was young, a sentence that I heard a lot from my parents before going to school was "listen to your teacher." Also, when I came back from school, my parents asked me "did you listen to teacher well?" For Korean parents, the proper English translation would be "Did you study well", this is what the parents mean when they ask if the child listens to the teacher and writes down a lot.

Jewish parents prefer to say that "what did you ask to teacher?" Or "what did you learn?" Listening to the teacher is definitely important, but there is a huge difference between passively listening and actively asking and then listening. Without any questioning and thinking, students



easily forget what they learn in class. Like this, questioning is important in our life. Humans are thinkers and a helpful tool that can make humans think is the ability to question. We learn by asking oneself or asking to others and it helps to think deeply.

But many Koreans are having a hard time when making a question. In 2010, The President Obama visited Korea for the G-20 Seoul summit. In a press conference with lots of reporters from all around the world, he gave a chance to Korean reporters to ask anything they wanted, but no one raised their hand to ask. Asking something to the United States President is a great honor, but they missed it. It became a big issue in South Korea, and people found the problem of the education field. In the United States, it is not an unusual situation that students keep raising a hand for asking, but as it is explained above, educational condition in Korea is not suitable to ask as a student.

These problems come from cultural situations. Korean's cultural base is Confucianism. "Hiding" is important in Confucianism. People should hide themselves. It is said that "humility is a virtue." And as a response, Koreans try to hide what they are good at. People do not brag a lot. Whenever people are raised up by others, they accepted to be humble and say such as "it was not because I was good, but everyone can do that."

Also, "Showing" is significant element in Confucianism. This is why people try to hide their weakness, but show their strength. Even people who do not have enough money; try to buy a good car or a luxury bag. Self-boasting is human's basic desire, but Koreans should also learn to hide it to follow "Showing", to cope with their desires and culture, the Korean bragging developed to quietly bragging. For example, they take a photo studying in the coffee shop and upload in SNS, but there is an expensive car key in the corner of the photo. This problem is not only in Korea, but in other Asia countries where culture is based on Confucianism. One of my

Hong Kong friends said that he did not like to buy expensive stuffs such as clothes or watches, but he could not stop buying those, because of the way other people treat him based on those things.

In Korea, if students commit the same actions many students take in the United States and ask questions, the Korean teacher might take it as disrespectful to see the student cut off his lectures and intervene rudely. I remember that when I was elementary school, whenever my classmates and I asked the teacher ‘Whe Yo?’, which means “why”, she always answered that ‘Whe Yo’ is a Japanese blanket. This was a Korean language joke in the form of a pun, but the underlying meaning is to not ask anything. I have trained Mixed Martial Arts, and I am one of the highest levels in my school. My instructor expected me to ask questions about what other students could not realize. But unlike other students, I was unable to ask any questions. If I have a question; I prefer asking after the class, individually. In this way, Korean culture influenced to my personality and this is not just my problem.

According to Moore, Questioning plays an important role to change a class from teacher-centered to students-centered.”<sup>38</sup> Also, Kim mentioned that the “Ability to make a good question is not inborn, but is developed.”<sup>39</sup> When they try to make more questions, they are able to make better questions. For a person like me, the more I try to ask questions, the more I can overcome this situation.

Making a question is one of the biggest elements in Havruta. Question forming helps people develop their thinking ability and logical skills. The Havruta study includes conversation, discussion and argument and all of these methods of conversation require questions.

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<sup>38</sup> Lee, *Havruta Jilmoonoli* [Playing questioning, Havruta], 83.

<sup>39</sup> Kim, *Jilmooni Salaitnun Sooup*[Living question in class], 31

Conversation can be longer lasting and deeper when there are questions. So it needs to be trained how to make questions.

If someone tries to perform Havruta at home, the method of questioning is most important. There are two kinds of questions: one is that of a parent to a child, and the other is that of a child to a parent. The parents' question makes children think and children's question makes them more focus on the conversation. That is why questioning from both parents and children is important.

There are several types of questions.<sup>40</sup>

① Fact question

- You can check the fact such as what readers read and remember.

e.g.) How does the book explain this? What did author insist in this part?

② Imagination question

- You can ask that invoke imagination.

e.g.) What can you do, if you are the character.

③ Deepen question

- Making a question in relation to the surrounding situation, cultural meaning or theory.

And connecting with other question or suggesting a new question.

e.g.) Jesus got extremely angry when he came to the temple. I do not think selling animals in the temple was not a bad idea for the sake of convenience, but why did Jesus respond in such anger?

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<sup>40</sup> “Nobelsang 30% Yudaein Gyuuyukui Bimil[The secret of 30% Novel prize from Jewish education],” Havruta Culture Association, accessed November 13, 2017, <http://cafe.naver.com/talmudkorea/1169>.

④ Comprehensive question

- Asking a subject of the text

e.g.) What does this text want to say?

⑤ Applying question

- This is the question of how you can apply the lesson in your life

e.g.) How can you apply the lesson that you learned today?

Additionally there are more types of questions such as criticizing question and question to the question. It will be helpful to practice and get used to these questions.

According to Pyle and Karinch, there were good and bad questions for teachers to ask students.<sup>41</sup> Good question makes people open their mind and thinking, but bad question does not. Bad question blocks true information. It implies and induces an answer. For instance, ‘Today’s homework was too easy, wasn’t it?’

Additionally, these are unhelpful questions.<sup>42</sup>

- Off topic questions
- Repeating questions not related with the topic
- Answering one’s own question

Good questions are these.<sup>43</sup>

- A short question is a good question. It can help students understand and respond

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<sup>41</sup> James O. Pyle and Maryann Karinch, *Find Out Anything from Anyone, Anytime: Secrets of Calculated Questioning* (Mumbai: Jaico Publishing House, 2014).

<sup>42</sup> Kim, *Jilmooni Salaitnun Sooup*[Living question in class], 50-53.

<sup>43</sup> Kim, *Jilmooni Salaitnun Sooup*[Living question in class], 53-55.

well.

- A checking question is used to check whether the students understand the topic or not. This is not for attaining new or more information from students, but simply to check their habits, patterns, and truths.
- A repeating question is different from the question in the bad question section. Repeating question expects same answer from another one that is questioned.
- A continuity question is when the teacher can ask short and simply question continuously to connect the dots to let the student reach the final answer and organize their thinking.
- A summarizing question asks a student to summarize their thoughts in order to rearrange and self-criticizing their own thinkings.

I will introduce ten suggestions on how to make good questions according to Kim.<sup>44</sup>

- ① Ask from students' perspective.

Good questions make students answer comfortably. According to this teacher, asking questions such as 'Do you like any poem?' then following it up with 'what is it?' is far less productive than asking 'What is good poem?' Also, she states that a good question is leveled in as the student, because the question has to be able to be understood by the student.

- ② The teacher is not the only person to ask questions.

If only the teacher asks questions, students will grow passive.

- ③ Connect the student's question with the other's.

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<sup>44</sup> Kim, *Jilmoon Salaitnun Sooup*[Living question in class], 64.

When student ask something, do not answer right away, but ask another student's opinion. For example, when a student asks 'why is sky blue?', it will be good to say 'That is a good question, who can explain about it?' Then they can get more information from many students.

④ Ask specific student.

When the teacher's questions are aiming to the whole class, not many students may answer it, but when the teacher points out a particular student, he/she will get more chance to get an answer. In the psychological area, when people need a help, ask a specific person than crowd.

⑤ Wait 7 seconds.

Extroverted people can answer right away, but introverted people need some time. According to the theory of character pattern, introverted people need at least seven seconds to speak up. Therefore, teachers should wait for seven seconds and allow the introverts to speak too. If student still cannot answer, ask a simpler or a more understandable question to other student.

⑥ Do not answer one's own question.

If the teacher answers their own questions, the students will stop answering, because they know that the teacher will give out the answer soon.

⑦ Do not show a negative reaction that creates discouragement, even if student gives a wrong answer.

If the teacher shows a negative reaction about wrong answer, student's learning from the teacher will stop and their aptitude will lower. Instead of responding negatively, the teacher can say 'Thank you for answering, but I view it a little differently. How about....'

Also, even if the student asks unnecessary questions, the teacher cannot show a negative reaction, because it takes away the space for their good questions to form as well.

⑧ After asking, listen and react carefully.

Students surely know whether teacher is listening to them or not. The basics of listening carefully, is eye contact. Look at the student's eyes, listen and react.

⑨ Questions have to be structured.

The teacher should prepare structured questions before class. The questions should not be made as an impulse on just on the spot. Also, every question must be logically connected.

⑩ Use the right question in the right situation.

It is more important to have a right question than to ask a lot: quality over quantity. For this, teachers need to be professional be well prepare for the class. Also, the teacher needs to know the level of the class, character, context and situation.

A teacher's question can change the students' level of thinking. If teachers use open questions, students will respond by open thinking; if the teacher uses closed questions, the students will respond in closed thinking. Ask them abstractly, they will answer abstractly; ask them in detail, they will answer in detail. Children are also very curious by natures, if a child is able to keep the curiosity that he had when he was five or six years old, that child will become a great person. We should know how big role we have as a teacher, parents and adults.

Reporters and prosecutors use questions for justice and enlightenment for the society. Pastors and counselors use questions for healing people and mending relations. Teachers use

questions to lead students in the right way.<sup>45</sup> We need to know which question style we should use, how to use, and when to use it.

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<sup>45</sup> Kim, *Jilmoon Salaitnun Sooup*[Living question in class], 300.



### **III. Practice of Havruta**

#### **A. Object of Study**

This study conducted with church members at Valley Hanaro Church which is located in Los Angeles County. The church has about 20 youth and they are Korean Americans. They speak in English and most of them understand Korean, but rarely speak it. Valley Hanaro Church youth has a bible study meeting every Saturday from 6 pm to 9 pm. First, I selected students who are coming to Saturday bible study every time and personally contacted sixth and seventh-grade youth. The reason why I chose sixth and seventh grade is that they are just before or at the edge of starting puberty. Three students from sixth grade and one student from seventh grade accepted and two sixth grade students and one seventh grade student attend same school. In addition, they need to understand Korean because I spoke in Korean during the class. When they did not understand Korean, I translated it in English. And I contacted their parents too. Parents had to be interested in this study because the Bible study needs to be performed at home with their parents. Fortunately, all parents of these four students were interested in it. They all have brothers or sisters. Some parents thought they will do this with other children too.

#### **B. Activity**

##### **1. Preparation**

Valley Hanaro Church youth has the Bible study every Saturday from 5 pm to 9 pm as I mentioned above. We usually have fellowship and usually, the boys play basketball and girls chatter away with friends or play board games as a group. At 6 pm, one of the student's parents prepares dinner and the Bible study starts at 7 pm. and finish around at 8:30 pm.

Valley Hanaro Church has two ministry groups like many Korean churches in the United States. One of the groups is “KM” which is “Korean Ministry” and the other is “EM” which is the “English Ministry.” Most adults belong to KM and the only language that they use is Korean. They worship, pray, and preach only in Korean and every document such as PowerPoint and bulletin papers are also all in Korean. Most of the students including young adults, youth, and elementary are EM and they use only in English. KM and EM are separated from each other which mean that they have different services, events, and departments, although Valley Hanaro Church offers combined service about three times in a year. They do worship together on Easter, Thanksgiving, and Christmas. In these services, the senior pastor preaches in Korean while the English translation is projected on the screen above, and worship is held in both Korean and English where the whole church either sings in English or sings in Korean.

I am a KM pastor, but I continue to participate in youth programs, especially the Bible studies on Saturdays. This is because the church has only three combined services and even if most of the services are separated, families should not be. From one family, the parents attend the KM but children attend EM. Both the youth pastor and the parents need to communicate with each other, but youth pastor is not a Korean and cannot speak nor understand Korean. I hold unwritten roles to serve as some help to both of them. For the youth pastor, I inform him about the Korean culture, such as Korean habits and mannerisms. The disconnect between the two cultures allowed the parents to be more familiar and comfortable with me than the youth pastor and also, because we are in same KM. Naturally, the parents used me as a catalyst to communicate with the youth pastor and I tried to be close to the Youth pastor and the parents. Another reason why I was able to serve as a catalyst is because I play basketball with the students and I was able to get closer to the youth through basketball as well. Although it is true

that the objective of this project is to fulfill a requirement for my doctoral, that is not my sole reason to my servant-hood in the church, it is also because of my personal walk with the Lord.

Actually, I had done Havruta with youth about three months before I performed it specifically for this assignment. There were about 10 students and practicing Havruta, but it was difficult because one teacher was not enough to cover ten students. Also, the students' grade distribution ranged as far as from sixth grade to twelfth grade in the class. We read the Bible together and I led them to make questions, but they seemed that they were not used to do that. Some students who talked and made questions were usually sixth to eighth grade and other students rarely talked. Getting student involvement from student that were still unfamiliar with this method was difficult. In first week, our Bible study was per usual. I taught and students listened. In second week, I made a list for students and they spontaneously made questions. For example, we shared about heaven. I let all the students make at least two questions with the 5 W's and 1 H: who, what, when, where, why, and how. They made questions and some questions were creative, although some were not. But it brought me great joy to see them growing because of their efforts and desire of pursuit of truth. Instead of answering the questions myself, I let the students answer about questions. They answered well and I could get what they thought about heaven. But overall, I still spoke with most of them because the conversation went wrong frequently. There were many ideas from many people, and many of them were off-topic. Another problem that occurred was that when older students spoke or refuted about something, others were silenced. That is why I made a small group which is made up with similar grades. This again ties to the Confucian background of Korean culture and even though the youth are more Americanized, they still stand in the spectrum of the Korean-American identity.

## 2. Interview

I interviewed sixth and seventh grade students and their parents individually. Four of them agreed to practice Havruta. After starting the process, two more students, brothers in the seventh and eighth grade, joined the group. When I first met the students and their parents, I explained what Havruta is, and that we will be practicing it, but I did not use that term after that day. Also, I use term ‘the Bible study,’ when the students and I did Bible study together, and I also ask them not to use this term when students and parents practiced it at home. Instead I let them use the term ‘conversation.’ That is because both students and parents feel burden to study and teach and I did not intend to make them feel like they were a part of a foreign experiment with a foreign name, but I wanted them to think of it as a casual bible study.

When I interviewed them individually I asked the same questions and they answered these.<sup>46</sup>

Me: How much do you averagely have a conversation with your parents in a day?

Andy: About 30 minutes. We usually talked about Sunday’s sermon.

Bill: About 20 minutes

Chase: About 15 minutes in the car when I go to school.

David: Less than 10 minutes.

Eric and Fred: No conversation.

Most of them also answered that they do not have conversations about their feeling or life and that the only conversations they had were about their school and studies. They said their parents were only interested in how their study goes. Moreover, Chase said this:

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<sup>46</sup> I will refer to Interviewees as Andy, Bill, Chase, David, Eric and Fred for their privacy.

Chase: I got fourteen out of fifteen in this test and I had got fifteen before. My score dropped so I was scolded by my mom. She always talks about studying.

I asked a same question to their mother, but their answer was different.

Andy's mother: I tried to have it a lot, but usually we don't have that much conversation. Instead I prayed every night before he went to sleep.

Bill's mother: Did he say 20 minutes? No, he just said that. When he came back to home and put on the headphone, we have no conversation at all. Even when we had a dinner, they played with their phone. I really worry about breaking our relationship again by stopping them to use the phone.<sup>47</sup>

David's mother: Yes that is true. We do not have enough conversation.

I was able to interview Eric and Fred's mother. Through the interview, I was able to discover that both Eric and Fred were holding little to no conversation with their parents at home, due to their lack of knowledge and practice in the Korean language which is the dominant language used at the home. When conversations are held, they are predominantly communicated in bits and pieces of English. While I had many conversations with the boys before the interview with their mother, they voiced to me that they were afraid of conversing with their parents. The fear was not caused by their parents' but the conversations and miscommunications held between

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<sup>47</sup> Bill's family has been in the United States for around 4 years and their family members are father, mother, one high school girl and Bill. These two children had a hard time because of their language and culture. The boy is now pretty well in using English and gets used to American culture, but the high school girl did not. She even blamed their parents because she had not wanted to come to the Unites States.

the dynamics. During a conversation with their mother in the interview, Fred came in to ask his mother if he would be able to go outside to find a pokestop and catch other pokemon while playing “PokemonGo” on his mobile device. His mother strictly forbidden him from doing so, and typically, children would ask a couple times and even beg if that is what it takes to earn their parents’ approvals, but Fred conceded immediately. Witnessing this, I was able to make a safe assumption that his mother was closer to what Koreans will call a “Tiger Mom.” When I asked about what I just saw, the mother shared that her boys are very obedient, at least to the commands she makes. She also shared that her boys prefer her brother over herself and her husband. She shared that her brother often buys her sons whatever they want, allow them to indulge in video games, and allow them to partake in other activities she would otherwise, not allow them to be a part of. When I asked if the uncle took on that role of loving on the children and making them feel loved, and added on by suggesting that this role should be taken by their mother and father at home, the mother acknowledged it. I was able to learn and understand that the love languages, though with good and loving intent, did not communicate that with the children. The child’s love reception was and still is very different from the one their parents gave. Out of love, and out of wish the best for their children, the parents limited their gaming time and moderated how they spent their time, but in the eyes of the children, their parents were in the way of them enjoying their afternoon. This miscommunication in the love languages are tied to the cultural differences of the different generations.

Like this, both the students and the mother knew that there were not have enough conversations. I asked the students why they thought they did not have enough conversations with their parents and what they believed was causing this lack of communication, I also asked if they were able to do the Bible study with their parents. They were unable to answer the whys but

some were quick to say yes to commit to bible study. Others were hesitant to answer.

Bill: I do not have time.

Chase: I have a lot of things to do, especially lots of homework. I don't think I can.

David: My father and I don't talk and my mom only talks with her friends. They are not going to do it.

For David's case, I thought that both David's and his parents' will to work together will be important. Fortunately, his mother said she would do it. For Bill and Chase, I asked them again if they really do not have time to have for a conversation at home and Bill said this.

Bill: When I come back home, I study and do homework for two to three hours and play game for two hours.

Me: You play games for two hours a day?

Bill: Yes.

Me: How about weekend?

Bill: 6 hours.

Me: So you play two hours a day and six hours in weekend? This means you play game at least twenty two hours a week?

Bill: Yes

Me: And you don't have time for a conversation? It is only thirty minutes in a week. Do you still think you don't have a time?

Bill: You're right. I will do it.

Bill noticed that thirty minutes is really short time related to twenty two hours.

When I met the parents, they all agreed to do it, but they were concerned about several things. David is the seventh grade and his mother thought he already reached puberty, so he got angry easily and tried not to talk with her. So I convinced her that he just reached it and she should be active and present in this critical time period of his life, it will be harder to be close with him in the future. David was actually the only student who asked me to give him a week to think about whether he would make the commitment to this conversation making process while others said yes during the interview. The biggest problem, according to the parents, was gaming. They thought that their children were not willing to give up playing video games and the parents saw video games as an obstacle keep them away from their children. I thought that it was my role to persuade the children out of gaming, little by little, instead of parents. If parents say anything about game, students will think that parents give a scolding again. I talked with students like I did to Bill previously. They agree with it, because both students and parents knew that they need a conversation at home.

The conversation (Havruta) is not a onetime deal. It should be performed and practiced throughout their life. If this new lifestyle becomes a burden for them, they will stop doing it. So I ask them to do it only thirty minutes a week. Havruta was set up with a study form in the beginning, but once it gets settled in their weekly routine, I hope that they will be used to do it in their life. I asked parents to just have a conversation with the topic, but if they did not know anything about the topic while performing Havruta, to just keep having a conversation with their children. I told them that they did not have to teach them or let them think what you are thinking. Also, I told the parents that if their children enjoyed their talks and want to talk more, then to go ahead and hold more conversation, but if they did not want to do more, then to not hold it longer than thirty minutes.



Overall, I felt their burden and an ambiguous fear to do the Bible study and hold conversation. The students just did not want to do bible talks because they thought it will be boring and uncomfortable. As I explained about the important of conversation and relationship between them and their parents, they understood and agree to follow through. The parents' were largely worried about starting this process initially, but they all welcomed it in the end. They have wanted and have been waiting for programs such as this. Some of the parents said that they are doing this not just with our target students within Valley Hanaro Church but with other children at home.

### 3. Practice

Like I mentioned above, Valley Hanaro Church youth has the Bible study on Saturday. I participated in this meeting as one of teachers and took one of groups and the group members that I took formed these four students.

As mentioned before, I tried to use the Korean language in the class, but I realized that they did not really understand Korean. They could understand Korean when it was used in general sense but the moment I started using technical terms from the Bible, they were unable to understand. Due to this, I turned to using a mixture of both Korean and English to help them understand the context better while growing the use of Korean in their norm.

On the first day, we started an activity that was catered to helping students understand the Bible better during our Bible study as we used to do. For example, we shared 'why do people get a negative view of God, faith, church, Jesus, and so on.' The activity was 'eating lemons.' The rule of the game was to see who could eat the most amounts of lemons the fastest. The lesson from this game was that lemon is sour and bitter, but if we cook with it, it makes food

delicious and that it has a benefit of being good of health. Like lemon, God gave us laws that we should keep and it is essential in our life. Even if we enjoy our freedom, it has to be under his law.

After that, we separated into two groups. Unlike before, we used to have a join group even when there were around ten students, we decided to keep four to six students per a class and we were able to see that it was much better. I was able to focus on each student and students had a less of a burden or discomfort in speaking up. We shared Genesis chapter 4 verses one to ten which are the Cain and Abel's story. We read the scripture together out loudly and I did not explain the story, but asked students to explain it according to scene. They explained the situation well because they had shared this scripture on the previous Sunday. After one student explained, other students added on to the story on the details they missed.

I prepared three major questions just in case we run out of things to say or talk about, but there were a bunch of questions that were being asked and they tried to speak up unlike how they normally were even just several months back. I believe this was possible because of the relationship that is held between me and students and how comfortable but encourage our environment became. Another key factor may be that their age was similar. If one of them were to be in the twelfth grade, the atmosphere would be different. We do not even need an icebreaker to get into the mood of sharing. When we wanted to allow this structure to be available for new students, creating this atmosphere would also be really important. The students actively participated and asked a lot of questions, and because there were lots of off topic discussions and questions, I worked hard to come back to the topic. At the end of the class, I gave them a guideline for them to do at home. It had three parts: 1) read aloud and explain, 2) make five questions and answer, 3) make a closing prayer. I did not call this homework because I did not

want them to feel the burden to do this or feel like this was another chore to do. They did ask me if the paper was homework, so I told them that I encourage them to do this but that it was not mandatory and that if they did not want to, that they did not have to. I was a little hurried to finish all that I prepared in forty minutes. I knew that it should not take longer than that and if they felt the class was boring when they first experience it with me, it would be worse because that would be the impression I leave them with. The class ended up taking forty-four minutes and it did not feel like long or boring.

The next day, which was Sunday, I gathered the parents and explained what they have to do at home. The Bible verse that they should share at home was the week's sermon that did not change. The topic was same, but the application of the discussion in life and questions was different. I gave the same guidelines that I gave to the students. Also, I gave them one more page which included the three major questions that I shared with students. I wrote down each question's answers and comments. Additionally, I told some remarkable points that I had shared with students.

The paper also had directions.

- Parents read the Bible verse together and share your life too.
- This is not a time of lecture: try to have communication and conversation
- Create a fun and stress-less environment.
- Children may go to out of topic, but keep talking and come back to topic naturally
- If you get stuck on some questions, say 'I don't know'. It is not shameful. Let children know that this is a shame free space. Talk about the topics and write down the question. We will share in the class together.

- Make three to five questions and answer it. If the children have a hard time focusing on the conversation because of making questions, don't do it.
- Make questions connecting life. Especially the parents have to open their life first.
- Do not answer thoughtlessly. Ask about their questions and let them answer it.  
EX) Why did Cain do that? => Well, why do you think like it?
- Encourage the children to close in prayer and read it together.
- The conversations do not have to be long. This is still new for the students and it is okay for the conversation to be shorter than thirty minutes. Don't make children feel this is study. This is conversation.
- Praise and cheer children a lot. Ask them what I already shared with them. Then your reaction will be important after their answer. Everything depends on your reaction whether it can keep going or not. You must be expressive of your genuine heart and love for your child.

On the first week, I focused on ensuring that the children did not feel bored or get stressed as I gave a chance that they have a time to have a conversation at home. On the second week, I more focused on their life. The second week's Bible verse was Galatians chapter five verses sixteen to twenty-six which is about the fruit of the Spirit. Before we share about this Bible verse, we talked about conversations at home. Generally, they shared that their parents did not know much about the story, and I was able to realize, again, that the parents' preparation plays a crucial role. After it, we talked about two things: one is the acts of the sinful nature and the other is the fruit of the Spirit. The students freely talked about themselves, which the fruit of

the Spirit they believe they have and they believed that need. I asked students, specifically, which fruit of the Spirit you can find in others. The purpose of finding each other's fruit of the Spirit is to encourage praising of one another and to create a supportive environment. I did not ask them to find each other's lacking of the fruit of the Spirit and the reason is because they can end up criticizing each other. As I expected, they liked it. They were able to find out the positive ways they viewed each other. I was able to see that the children were growing in self-esteem and in confidence in who they are and how God is and has been shaping them. They also referred to each other's kindness and good attitude. I hope they will be closer to each other through this project.

Before finishing the Bible study, I gave them two more things to do at home. One is having a conversation with their parents, and the other was 'what can you do at home with your fruit of the Spirit.' They thought about it and I helped them to find it. The teacher's guidance is important because it is hard for children to find out specific things this on their own. At first my students said what they normally answered like reading the Bible and praying, but there was change sparking in them. For example, I asked Andy.

Me: What can you do with your kindness during the week day?

Andy: I will be kind to people.

Me: Can you tell me more specifically?

Andy: Hmm... I know one of my class mates is lonely. He always ate lunch alone. I will be with him and eat lunch together.

In addition, David said that he will never fight with his sister and that he will avoid cursing at his sister as a step of showing his love to his sister. Whether they do this or not is out

of my control, but it was great to hear this and these were little steps to change their lives and the lives of others around them. It took an hour but they did not feel bored. They tried to talk more and this positive feedback gave me much relief.

The next day, I also met their parents. They told me that it was hard to lead the conversation as the children already have confessed. In response, I asked them to think about their fruit of the Spirit that they have and their children have before starting the conversation and sharing about it. I also asked them to use method to preach and show truth to themselves. For example, the mom can say ‘Mommy needs more patience. Do you remember the time when I yelled at you? I am sorry.’ In addition, I reminded the parents that it is better to highlight the strongpoint than to shame a weakness. Then we were sharing about what the children had talked about and shared to me and the parents were surprised to hear what their children shared. I strongly suggested that the parents praise their children when the children were able to keep their promises and show improvements.

Third week, we shared Matthew 7:21~29, which is about building a house on the rock. We talked about how important it is to live our lives out as Christians in the secular world. Also before we started on the subject for the present week, we shared about the progresses or stagnancies of the previous week. Andy made a note-worthy point. He did what he had planned. He said he ate lunch with his lonely friend and hung out with him during PE class. I was surprised and complimented him. Then Bill and David asked him about it, a lot about who he was, what he was like, what it was like hanging out with him, and did he actually did it because they are same school student. I was able to sense a healthy jealousy towards Andy, so I asked them if they knew the lonely guy too and encouraged them to also build up the courage to be uncomfortable and reach out to that guy. Bill and David answered that they will. They had a little

competitive spirit so they confirmed with each other that they indeed will reach out to him. If it goes out of hand, they risked the possibility of judging each other, so I asked them not to be critical but supportive of others.

That day we shared ‘Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.’ After the Bible study, I asked them to test themselves and get a win from the test. I told them this

Me: When you try to live like a Christian, there will be lots of obstacles. For example, Andy, how was your feeling when you started to be with lonely friend?

Andy: I felt awkward and he looked at me strangely. I was embarrassed at the first time, but I defeated it.

Me: Yes, that was a test and this kind of test will come to you again and again. You should pass it. Maybe next test will be how long you are able to continue it. Can you pass it?

Andy: I will.

In addition, I warned David.

Me: David, you said you will not fight with your sister. But maybe there may be more situation of fight with your sister than usual. Whenever you are in that situation, remember that it is a test and you can pass it.

The next Sunday service, I found one of the youth unable to focus on the service and he was playing games with his phone. Other youth warned him and said, “This is a test.” Then the youth who played game, not only put away his phone, but turned it off accepted his friends warning as an advice. I was so delighted to see that our students were helping each other and

growing with one another. I loved that these warnings were out of love and care, not competition or pride. I realized that the Bible study and conversations helped them build up their relationships better as well. The one who was on his phone knew that the one that warned him was trustworthy and full of helpful intent, therefore he was able to accept his mistake and die to his desire to play games during service. If their relationship was not good, he probably would not have responded with acceptance of what other student said. I figured out that conversation will help people build up the relationships and that it could be applied between their parents and children.

Eric and Fred are siblings and much like the majority of other siblings, they fight often. They both love to play basketball, and oftentimes, when they play together, it becomes an emotion battle more than a battle to prove skills. When I asked them individually, they shared that they would never have fights like this at home because of the presence of their parents. As their parents may not always be present with them at church, the space to address conflict grows. On the surface level, they have a peaceful home and their children do not fight, but underneath all of that, the children have suppressed emotions built up due to not being able to resolve it at home. I was able to figure this out because when I asked if their parents knew about them fighting at church, the boys told me that their parents do not know and that their parents cannot find out about their fights during basketball. I got a feeling that they were releasing their frustrations, that were built up between each other and unaddressed at home, during the games. Though the Havruta method, we they were able to have supervised conversation of “conflict and resolution” sessions, but seeing that the fight continues, I can tell that there is a long way to go in resolving the underneath problem.



#### **IV. Conclusion**

Depending on the intent and purpose, the direction and form of focus shifts in Havruta. In order for the student to teach, the student must heavily focus on the knowledge of the topic material but, in the case of Havruta, the focus is on the communal relationship between the child and parent. Therefore, I put more focus on creating questions and answering them. The product of this practice formed was that, although it is important to hold a conversation and allow the student to ask, I was able to find that there is a responsibility in aiding the student to answer the questions. Though students may freely ask their pending questions, there are certain precautions the parents must take when they form their questions for their child. From the given list above on giving questions, questions regarding the student's personal lives were more important than asking informative questions. Given that we praise and encourage as we go, the opportunity to know the child personally comes as well as the opportunities for the child to think on their own. For example, when talking about Abraham and how he gave up everything including his most precious son, Isaac, for God, instead of asking about what Abraham gave up, we can create a personal relevance by asking what the child can give up for God. Then the conversation can move on from there. When communicating with the child, it is also important to avoid forceful and aggressive "calling out" not teachings; this can result in the child's disheartened attitude. As stated above, the purpose of Havruta is not to strive for knowledge, therefore, it is all the more important to establish good fellowship. Even when praising and encouraging the child, it is crucial to be sincere because insincerity can be easily detected and effect the child's aptitude. If you cannot be sincere, you should put up and act, or, at the very least, praise and encourage in detail. In this practice of Havruta, there was a homework assignment to communicate with their

parents. In reality, 30 minutes of conversation can come by easily, but in a family where conversations are rarely held, putting up 30 minutes to talk may be a difficult task. In my acknowledgement of this, I made sure to give extra praise and encouragement to the students that completed their conversation homework. I was able to see the children were very proud and happy to receive praise. I was able to affirm this when I was able to witness the children running to my office excited to share that they were able to converse with their parents for a longer time than the last and I was able to reaffirm that children grow best in an environment with praise and encouragement. The praise and encouragement we give should be like that of the parents' reaction to their child's first step or the child's first words.

In all of this, the most important thing is the love and sincerity of the parents. Without this love and sincerity, it is nearly impossible for the parent to be sensitive and aware of the child's needs and requests. Without this, the relationship is broken, the conversation and fellowship is broken, the child thinks that their parents do not understand their heart, and it is inevitable that a broken family would be the result. Also, if there is no sincerity, the words that come out of the parents' mouth and into the child's ears become noise pollution. In other word, even if parents overly punish the child but with love, the child will understand the love behind it. Therefore, love should be the source of conversation and praise and encouragement in the family.

I expect to see some changes through the practice of Havruta. First, I would like the children to be thoughtful and respectful of others through these conversations. In conversation, it is important to speak but also important to listen carefully; we can learn the other's perspective and learn to negotiate in differences in opinions or ideas but in the end, we can learn to understand the other through this process. Tzedakah is a Jewish law that states to help the widow or the orphan in finance out of duty and responsibility, but also out of love for the neighbor.

This law is not limited to finances but to our best capacity, whether it would be through finance, wisdom, knowledge, skill, or other means, without boasting out of duty and responsibility but also of joy. It is not a tyrannical system where the one with more wealth, knowledge, and power suppress the less than to gain status or power but a system where the one with more would encourage others and raise supporting leaders under them. Through Havruta, I hope to see the children learn to read the other's mind to furthermore help and love others. Secondly, I desire for the children to be happy through Havruta. One thing that non-Koreans find surprising in the Korean education system is the public student ranking system. This public student ranking system results into the students comparing themselves with each other. The truth is that every child has their own special skills, excellences, desire, and abilities, but the school ranking system is only catered to their book smarts. This leads the students to receive immense amounts of stress and their parents push them to get a higher ranking based solely on that specific system. There were also incidences where a typically rank 1 student committed suicide after dropping a rank. There is stereotype "Piggy Mom" where the mother pig hordes her piglets and takes them around in groups. The Korean mom hordes her children and ships them around from special tutors to special lessons, from back to back, all over the given area they are willing to drive to. Many Korean students wake up at 6 to take additional classes, on top of their normal schoolings, to take classes after school until 10 pm to 11pm. This is not uncommon in even elementary students and prevalent in middle school students and up. Through these processes, the students receive immense amounts of stress. The suicide rate in South Korea was ranked highest in Organization for Economic Cooperation and Development (OECD) for thirteen years from year 2005 and has dropped a rank in 2018. The cause of the rank drop was because Lithuania, a country with a higher suicide rate entered into the OECD's ranking list, not because

there was an improvement in Korea. The cause of high suicide rates in South Korea is due to the stress in the youth. The situation of Koreans in the United States can be a little different, but they still raise their children like this. Most of the Korean youths attend after school or have special tutors. There needs to be a method for the children to relieve of their stress. Although there needs to be a change in the education system and practice itself, there also needs to be a change within the household to allow for the children to voice their stresses and have a voice that is heard in the house. People can relieve their stress when others listen to their struggles and share deep conversations. Through those conversations, if the child knows that they are cared for, loved, and matter, the child will not be left with the thought nor the idea of committing suicide and in the end result, the family, as a whole, will grow happier. The last hope and expectation out of Havruta is mending in families and growth of intimacy within the family. The many disorders that can be found in children such as ADHD, anxiety disorders, eating disorders, and panic disorders can be responded properly, through these methods: relief through medication and therapy, relief through bond building and play-times with parents. In order to mend the parent-child relationship, there needs to be a practice of Havruta, but in order to initiate Havruta, the relation between the child and parent must be set. The practice of Havruta will not magically mend the relationship as, both the child and the parent must work together to build the relationship but the parent role is more important and crucial in their part. When I asked our church members to practice Havruta, not only did it require the parents' initiative but the children's as well, but many of them showed little to no interest in taking those initiatives. One of my students said "I do not want to do that at home, especially with my father" and his father stated "I know I have to talk with my son, but it is hard to start." For this father and son, the first thing they needed to do in order to restore their fellowship, step by step was by starting a

conversation to start building their relationship. So I asked the father

Me: What can you do for the relationship?

Father: I don't know.

Me: Your child likes to play basketball. You can play with him. And how about gaming?

He likes to play games, you can play with him!

Father: Ah... Maybe I will.

Sometimes, parents need to give up some things and they should do this for their children. This father may have wanted to rest in weekend, but he has to give up his rest for his son and the future relationship with his son. Especially in the families with little to no regular conversations, at least in my area, the majority of children do not speak their mother tongue. The parents have a difficult time conversing with the child as a result of this language barrier and the child also feel that barrier. The family ends up not talking to each other excluding the cases of basic orders and commands, such as: come, come eat, sleep, study, and let's go, and this vicious cycle continues. This barrier can be broken down when the children are of young age and the conversations of the family increase, whether it would be because the mother tongue becomes a second acquired language for the young child or the parent starts to catch English words and phrases. Relationships can mend in the condition that both parties put in the effort.

In this Havruta practice, both parents and children answered that they were satisfied with the practice and they were able to hold more and longer conversations than before. One of the parents told me that she started it without her intention, but the more they had a conversation; she felt the relationship and the atmosphere changed in the home. Although this practice started with the title of the Bible Study and Conversation, it really changed things not only in the home but in

school as well.

This practice had limitations. The youth were sixth and seventh graders who were before the stage of adolescence or just at the beginning of it, so their distance from their parents was not too far, I believe. However, I was not able to initiate Havruta with other older students who were past or further into the stages of adolescence. In Korea, there is a disease so-called “The Seventh Grade Disease” when children in the seventh grade, become weird as puberty starts and as hormones kick in. But if the children’s puberty starts with a bad relationship with their family, it will be extremely hard to recover it due to the child’s unwilling heart to work for the relationship. So, I asked this father to initiate recovery right now, before his puberty starts. This practice was performed only for three weeks, but even in this short span of time, I did not see a single negative side to it. I am sure that people will get more advantages from it, if they practiced it more. Like this, Havruta recovers and builds the relationship. Furthermore, Havruta helps people think deeply, especially children who are in the period of growth and development in many ways. Parents can help children grow and practice the ability of critical thinking as well as everything the children will grow to be, such as, personality and character. These are the roles and responsibilities of the parents. Havruta does not just give the answer, but develops a method for the child to find their own way. Through this process, people are able to experience and find lots of things and these things will be good foundations in their life.

The Hebrew Bible shows that the Israelites were working to protect their faith, even in the difficult times. They were able to overcome by the faith in their identity as God’s chosen people. The Jews of this day and age still hold unto this identity and plant the seeds of this identity into their children. I’ve heard that the Jews pour honey on the Hebrew Bible and allow infants to lick honey off of it to sow the idea of God’s sweet word. Though they did not have a

country for 2000 years, they were able to keep their ethnicity through their firm identity based on the Hebrew Bible. We must also plant firm identity and worth of value into our children. As the immigrant live deepens, the Korean identity dies out. Although many first-generation immigrants would confidently say that Korean language must be taught to their children, without reason, the truth is that many of their offsprings lose their Korean identity and they do not know a bit of Korean by third-generation. Nevertheless, many children had started to grow interest in their Korean root, language, and culture, especially with the increasing fame and popularity of Korean Pop Culture. The large brand names of large Korean corporations have also made these Korean children proud of their identity as a Korean American. Through these reasons, many Korean Americans have enrolled into their local Korean Schools and started to experience the Korean language, culture, food, and so on. When I see non-native Korean speaking, Korean Americans learn Korean songs and sing them in front of me, my heart fills with pride. All of these means are important but ultimately, these practices should be held in the family, at home. The Korean identity is important to be planted and rooted in the child but their identity as a follower of Christ and as a Christian should also be firmly and deeply rooted into them. The children need to know how they ought to live out the world as a Christian. This can also be taught and practiced in the church but the family and the home should and is the best place to practice their Christian identity. It is important that the parents lead by example through conversations but it is paramount that parents can lead by example through their personal life as well. When the children build bigger ideas and dreams on the basis of their strong Christian identity, there will not be any room for disheartenment and frustration in the children. Many children declare their enthusiastic pursuit of fame, wealth, good college, and a well-known name but they will feel empty inside if they only follow those desires. The parents must be able to teach their children

the reasons to their pursuit of those goals from their homes at a young age, in the right faith. These are the teaching methods of Havruta that will lead to the right path.

One major characteristic of Korean in general is impatience; everything needs to be done quickly and efficiently. Many Korean parents send their children to after school programs, widely known as “hagwon” in the Korean population, and oftentimes, if the child fails to show large improvements within a month, the parents will blame the inefficiency of the hagwon and hop over to another hagwon that will show larger improvements. Koreans have the tendency to expect quick results in everything including in the church. Many families come to church to see their children transform in Christ but leave shortly after not seeing quick results or ends up complaining. The reality is that the transformation process comes in a long and difficult manner and is a life-long journey to become more Christ-like. Many families came to church to see their children transform in Christ but the majority is not willing to go through the lengthy and dying process of giving up to the self-will and sinful nature of the brokenness in our lives. They come for a quick cover-up rather than an effective and long-lasting transformation that requires time investment. What is more important than speed or time-saving is the method in which the transformation occurs; it is important to address the actual problem than to cover it up or sweep it under the rug. There would be no point in running the fastest if the runner runs in the wrong direction. Even if we were just to participate in the race, completing the race would be more important than running the fastest. The parents ought to ensure that the children get to the right goal in a proper direction. This cannot be accomplished through strict commands, rather the parents, as a senior in life, should plant these goals and methods by proof of their life and conversations. The children also ought to work toward that goal, enduring through many challenges, in order to achieve their goal. Havruta is a method that encourages conversations that



lead to the proper practice of methods to reach the goal. Through Havruta, I hope to see the children heal and grow, not only in their homes and their livelihood within their family but in their walk with Christ.

## Appendix

### 연구 참여 동의서

안녕하세요. 저는 미국 캘리포니아주에 있는 클레어몬트 신학대학 대학원 박사과정 중에 있는 이상재 목사입니다. 저는 미국으로 이민 온 한인 1세와 2세간의 갈등과 그리스도인의 삶에 대해 조사하고 그 해결책으로서 하브루타라는 대화의 방법을 사용하는 논문을 쓰고 있습니다. 저의 주심 교수님은 Sheryl Kujawa-Holbrook 박사님과 Namjoong Kim 박사님입니다. 논문과 관련하여 교수님께 문의하기를 원하시면 클레어몬트 신학대학 웹사이트 [www.cst.edu](http://www.cst.edu)에 들어가셔서 Faculty 를 클릭하시면 언제든지 교수님과 이메일로 대화를 주고 받으실 수 있습니다.

인터뷰에 동의하시면, 30분 정도 단체 면담 및 교육을 진행하며, 아이들과도 대략 4주 정도 성경공부를 진행하게 됩니다. 필요에 따라 후에 개인 면담이 있을 수도 있습니다. 대화 내용을 녹음하지는 않으나, 기록한 자료는 안전하게 폐기하도록 하겠습니다. 인터뷰나 성경공부는 자발적인 참여로 이루어지므로, 원치 않으실 땐 중단하거나, 대답하지 않으실 수도 있습니다. 또한 내용이나 질문에 어떠한 문제가 있을 경우 저의 주임 교수님께 언제든지 연락하실 수 있습니다.

저의 연구를 통해 참여하시는 분의 가족과 자녀에게 큰 이득을 가져다 준다고 보장을 할 순 없지만, 함께 대화하고 성경공부를 하며 가족 구성원이 서로를 이해하며, 성경말씀도 알아갈 수 있는 기회가 될 것입니다.

이번 연구와 관련된 아이들, 부모님, 가정에 대한 모든 이름과 정보는 비밀이 보장됩니다. 인터뷰는 제가 단독으로 실행하고, 논문에 이름을 사용해야 한다면 변형

하여 기재할 것입니다. 아래에 서명하심으로 인터뷰와 성경공부에 응하신다는 내용에 동의하시게 됩니다. 이번 연구에 동참하시는데 동의하시면, 서명된 이 문서의 복사본을 받으시게 됩니다. 끝으로 연구자에게 질문사항이 있으시면 만족할 만한 응답을 받으셨는지 먼저 확인하시기 바랍니다. 감사합니다.

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